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# MUST THE CHURCH ADOPT CHRISTIAN SCIENCE HEALING?

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A CURE has been found for every disease. This cure-all inheres in the essence of Christianity. The Church as the organ of Christianity ought, therefore, to use it to do away with the causes of disease.

By its very nature this panacea should be able to heal every kind of sickness. It does. Throughout the world to-day hundreds of thousands who have been healed by it are using it to ultimately secure a sickless humanity. It is much farther reaching than the wonders of surgery, laboratory research, preventive medicine, and sanitary engineering in their campaigns against disease. Its possibilities of transformation stagger even the credulous, and for the very joys involved people fear to believe in it, saying, "It is too good to be true!" Christian Science has discovered that it is an essential part of the Christian life practised by Jesus Christ, and was obligatory upon His followers and used by them as correlated with preaching the Word, and for several centuries part of the programme of the Church. It claims that by the use of this panacea it has already healed every known type of disease, and also that the method of its application approximates that of Jesus the Christ, if not identical with it.

The suggestion that the Church adopt it seems to be the limit of superstition and presumption. The Church itself rejects it and denounces those who believe in it. Yet the Church has always believed in a sickless humanity, a happy land, but far, far away beyond this life in the Kingdom of

Heaven. Christian Science, believing the words of Jesus Christ, affirms that the Kingdom is here now, in process of being revealed, and that none of its citizens should be sick. The consummation of this Kingdom of God on earth is not gained by the fiat of the Almighty, but by the process, necessarily long, in those who make its contents living realities. The point for the Church to consider is not whether it is politic or desirable to adopt this healing, but whether, if the contention of Christian Science be made good, it will exercise its function of healing, now nearly atrophied, and thus obey the command of its Head to heal the sick.

This would not be taking up work that is outside its province, because healing was one of its recognized functions for centuries. Nor would it be working with problems which others are better able to solve, or interfering with the profession of *materia medica* in its various departments. It would not ignore the evolution of society whereby specialization of functions has assigned to doctors the care of the body and to the Church the care of the soul. It is true that ultimately either the doctors will adopt the methods of Christian Science, as some of them now do, or a new body of practitioners will arise to heal by metaphysical means, as many are now doing. Of course, if the Church should take up healing as one of its duties it could not today use its former methods which were on the level of superstitions, fetishes, *yogi*, *fakirs*, and quacks. These were the best it then knew, although it should have known better, and they have entirely fallen out of modern consciousness. It could not try to cure insanity by torturing and scourging the body as a means of exorcising an obsessing demon, nor confine victims in the horrors and filth of a Bethlehem Hospital, contracted into the word *bedlam* as an expression of disgust and reproach. By a changed theory without drugs, Pinel in a few months put an end to such a treatment.

Nor could the Church use any of its traditional prescriptions, of which the following was a favorite: "Take the livers of toads and blood of frogs and rats in an ointment from the body of gibbeted criminals, or, put herbs under the altar, sing nine masses over them, and boil them in sheep's grease and holy salt. Smear the body with this, rub it on the eyes, make incense and frequent signs of the cross, and soon the patient will be better." It should be understood that the adoption of Christian Science healing does not mean the

practice of medicine. This error is the basis of attempted legislation to forbid this healing. It uses nothing but spiritual means. The authorities did not condemn Jesus because He healed the multitudes. This healing is an act of religion. It is used by Christians in obeying their Master, following His example, and proving the truth by signs following. It rejects exercises of will power to control the human mind, or mind-healing, vibrations, mental coercion, telepathy, suggestion, hypnotism in any form, relics or fetishes. It is beyond Emmanuelism, because it makes no use of hypnotic suggestion and does not lean on the arm of *materia medica*. Because it opposes hypnotic suggestion, which is useless for healing organic diseases, it does not restrict its healing to functional diseases as Emmanuelism does, thus limiting God's ability.

The fundamental fact, which is the main factor of this art of healing, is that *there is a region filled with divine consciousness*.

In it there can be no limitations of time or space, because God is absolute, and must be therefore eternal and omnipresent. Nothing in it can be perceived by physical sense, because God is Spirit, and all the contents of this region must be spiritual. In that consciousness of Good, no thought of evil can anywhere exist, hence, unless sickness be of God and therefore good, it has no existence in Him. Where perfect Life is, there can be no inharmony whatsoever, and as sickness is disturbed harmony, it must be excluded. It is clear, then, that sickness cannot possibly exist in this region of God.

Can it enter somewhere in the unfolding of His Life? As First Cause, creating everything visible and invisible, can the effects contain any thing or quality that is not in the Creator? Can the stream of Truth and Love and Beauty, overflowing from the only Source, receive any tributary flowing in from any possible other source? If sickness entered any part of creation, God must have changed the character He had before He began to create. Equally unthinkable would be the existence of another power which could change the quality of anything that He had made and introduce discord into His infinite harmony. If God be omnipotent, the existence of a power hostile to Him must have been created by Him and endowed with the ability to oppose Him and mar the harmony of His crea-

tions. That would mean that His creations were not perfect. Only perfection can be expressed by a perfect God. If imperfect, then there must have been imperfection in the Mind who thought the universe into being. He could not originate sickness without having first thought sickness as a normal condition of the man whom He created in His likeness. Sickness has no likeness to holiness, wholeness, health.

It is evident there can be no sickness in this region of God-consciousness. Neither can it exist as reality in any of His creations which are never outside, so to speak, of His consciousness.

Although sickness and its causes and resulting miseries seem such necessary experiences of our lives here, and although to mortal thinking it seems impossible to reconcile them to the presence of a good and all-able God, yet the fact must permanently and persistently be held that God is no different now from what He was before worlds began to be. Also that as He pronounced everything that He had made as "very good," it, as a perfect product, cannot be improved by adding anything to it or by taking anything from it. All His works are as perfect to-day as when He created them.

In this region of divine consciousness, where Love is ever active as the Principle of Life, unfolding into billions of types with their infinite variations, there must be now, as before creation, perfect harmony everywhere. As Mind has thought the idea wrought into creation, none can exist which does not express Truth, and is therefore not free from the false. The inhabitants of this region, where God is All-in-all, are filled according to their capacity with the divine consciousness. God is their habitat, and by constitutional oneness with Him they can manifest nothing unlike Him. Yet, sickness actually enters our conscious mortal life, and to those unable to rise into the God-consciousness it seems to be a duty to resort to physicians. As Mrs. Eddy has said: "Sickness is neither imaginary nor unreal—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction."

To this false sense there is another region full of seeming realities. It is the realm of material sense, called by St. Paul the natural man, the old man, and carnal mind. It is at enmity against God. Its god is a compound concept

made of attributes projected from this human mind. It has no existence in reality. He is cruel, jealous, angry, arbitrary, and changeable. Prayers and oblations and vows are the means used to induce Him to do man's will. He sends sickness, and therefore it is useless to ask Him to take it away, so man resorts to measures with which this god is supposed to have nothing to do. Such a concept has been saddled upon our lives by the Church, and even to-day is riding us into all sorts of fears and worries, hypocrisy and material worship. Sickness and sin are ultimately to be destroyed by catastrophism when this god shall throw into the rubbish-heap all his mistakes and misfits.

This region is made up entirely of negations of the positive realities of the region of God-consciousness. Its man is a counterfeit of the genuine superscription of God's image. He is a weaver of his own world, thinking and believing and imagining, and externalizing these concepts upon the material body. That is how he started, according to the second record in Genesis. The supposed ruler of this region is a liar and the father of it. It is the only source and cause of disease, inharmony, and limitations of every kind. Only here can be found the belief in sin, sickness, and death as realities in God's being. The real man, seemingly submerged under this false sense of life, protests against this by his belief that they are an enemy that shall be destroyed. This protest witnesses to the fact that God could not send anything which could possibly be destroyed. He looks by faith through the accumulated false beliefs up toward and a bit into the realities of the Kingdom of God.

A second fact entering as a factor in spiritual healing is that *man is the perfect idea of God*. Made in God's likeness, the very image of Him, his reflection of a perfect Being cannot be imperfect. Neither can it manifest anything which is not in the Original. This man, the reality, is a citizen of the Kingdom of Heaven on earth and not of the supposititious lower region of world, flesh, and devil. Not only not of the lower, but not a compound of both; not at all of the lower, and entirely of the upper, spiritual. The claim of a twofold nature is based upon the respective contents of these two regions. It is like the theory of the ellipse accounting for the orbits of the stars. There are two foci; the real center and an imaginary one. Progress in human life may be measured by the shortening of the dis-

tance between them. Perfection can be fully realized only when God alone becomes the center. Jesus, in His movements about such a real center, had no imaginary center. Although he felt the pull of the world, there was never the slightest deviation from the sweep of the perfect circle of His life.

Another element in spiritual healing is that it is the *demonstration of the presence of the Kingdom of God here now, and the evidence of man as the likeness of God here and now.*

To make this demonstration was the mission of Jesus the Christ. He was made in the likeness of sinful flesh to prove that as the first-born among many brethren He was really the Son of God. Not even in Gethsemane, nor on the cross, did He lose the consciousness of God, even when the task seemed impossible and when it seemed that the Father had forsaken Him. By His works and words and progress out of the claims of the material through the process of daily ascensions, He showed how all could rise into the divine consciousness and there be free from every claim of the region of lies and sickness which were crushing humanity. Sickness, as one of the beliefs of this false region, must be overcome in the same way as sin, by that faith which would lift man into the region where sickness was never known. To the mind of Jesus Christ, the realization of His oneness with God the Father was such a sure conviction that He could not think of Himself or others as entities external to God, independent of Him or separate from Him, and therefore as being sick. His healing was simply not seeing the existence of disease as being more than a seeming reality, thus instantaneously causing its disappearance as light at once banishes darkness. He showed that Light, Truth, Life, Love, Goodness, and Beauty were never absent, and when the beliefs which prevented their realization were overcome, the patient realized that they always had been there. He reflected God and protested against every sense of being a person apart from God. "The works ye see me do, I do not of myself: the Father that dwelleth in me, He doeth the works." He used no will-power or suggestion from the region of the carnal mind life. He healed at a distance, because the Life of God who did the healing encircled all being and there were no limitations of space. The so-called dead were in the same Omnipresence and in that consciousness Jesus

recalled them. Even with Lazarus the power of God, who as Life could have no thought of decay, operated immediately.

To keep in this God consciousness required constant watching and praying, Jesus spending whole nights in prayer. Even when in it, He failed to heal once, and perhaps many times, because the people would not by faith open their lives to receive God. In His native village He could do no mighty works because of their unbelief. Yet only by rising into this region of the Kingdom of God, in conscious realization of God, could healing be done. Jesus told the disciples, who wanted to know why they could not cast out the disease from the lad whom Jesus had to heal because of their lack of faith, that "this kind cometh not forth but by prayer and fasting." That is, if they would have the God-consciousness they must rise into it, negatively by casting out the interfering beliefs of the lower region of the false so as to be able to reflect health, and positively by prayer to so rise into the higher region of Truth that they would be filled with God and consciously realize the power to reflect health and harmony.

One may ask how the healing is effected from a physiological point of view. It is done only from the spiritual standpoint. How does truth destroy an error, or harmony a discord, or beauty ugliness? It is simply a normal condition realized which does the work. To win ability demands study, practice, and striving, and then ultimately man becomes master. Because God is Truth, any truth is of God, and if it be received, God is received in it. A truth acts on an error automatically and instantly. By molecular action through the agency of the subjective mind it removes the materialized effects of error. The approach of the positive drives away its negative.

It is plain that only the God conceived of as Love and Truth and Life, Spirit and Principle, and not God according to the anthropomorphic idea of Him, can effect this. Note that not in a single instance did Jesus resort to any material remedies. There is no evidence that any of His disciples used any power other than that of the Kingdom. The twelve were sent to preach and to heal. The seventy were commissioned to heal the sick, a command as obligatory as preaching the Gospel. When St. Luke, the physician, became a follower of Jesus, he healed only by spiritual power and knew better than to use his former remedies.



Every case of healing was a manifestation of the presence of the God who is Love, Life, Spirit, and Truth.

This is significant of Christian Science healing. Christian Science is primarily the scientific religion of the Christ, and healing disease is simply one of the signs following its exercise. Note well that whenever and wherever men rose into the realms of God-consciousness and realized His Truth, Life, and Love, this supremacy of the spiritual mastered the material. It supplied the widow's cruse of oil and her barrel of flour, as well as enabling Jesus to feed the multitude with seven loaves and two small fishes. Nearly every case was healed immediately. There was no process of recovery, no reaching a crisis, no administering of tonics, no caution about diet or change of air. The sick were well at once, because the God-consciousness entered, thereby healing the error of their mind and removing its effects on the body. The inner man is always healed before the bodily normality results. Disease vanished into nothingness as soon as the presence of health was realized in the God-consciousness, just as an error in mathematics disappears as soon as the correct factor enters. This spiritual healing continued even to the early part of the fifth century in the days of St. Augustine, who records the following instances in his *De Civitate Dei*, liber 22. A blind man was restored to sight. In Carthage a case where a number of fistulæ were removed by the knife, one escaping attention, the doctors tried drugs, but in vain, and to the man's anguish another operation was necessary. The day before the operation friends prayed so earnestly that Augustine said in his heart, "O Lord, what prayers of Thy people dost Thou hear, if Thou hearest not these?" The dreaded morning comes, "the surgeon, with knife in hand, eagerly looks for the sinus that is to be cut. He searches for it, feels for it; he applies every kind of scrutiny, and finds a perfectly firm cicatrix." Innocentia, a very devout woman of the highest rank in the state, when told by the physician that she had an incurable cancer, betook herself to God alone by prayer. When her physician found, on examination, that she was perfectly healed, he asked her for the remedy, and, when told, said in disgust, "I thought you would make some great discovery to me." She replied, "What great thing was it for Christ to heal a cancer, who raised one who had been four days dead?"

This theory of healing is further proven to be Theotherapy by the fact that when the Church lost the sense of God's presence it could not heal the sick. Whenever men realized the God-consciousness by their oneness with Him, like St. Francis, Luther, Wesley, Swedenborg, the Waldenses, and saints in all ages, spiritual healing reappeared.

Keen observers of events assert that the world is about entering upon a remarkable spiritual era. By many signs that is true. If so, then we would have once more the healing of disease by the same power which has been manifested in the days of spiritual men and movements.

We find that it has come in the remarkable spiritual movement called Christian Science, of which healing the sick is simply an insignificant manifestation in the material world of the Kingdom all about us. The claims of this movement as possessing the divine consciousness are based upon the same evidence that Jesus used to convince John that He was from God.

Mrs. Eddy writes:

The marvelous healing power of goodness is the outflowing life of Christianity. It was the consummate naturalness of Truth in the mind of Jesus that made His healing easy and instantaneous. The master metaphysician understood Omnipotence to be All-power: because Spirit was to Him All-in-all, matter was palpably an error of premise and conclusion, while God was the only substance, Life, and intelligence of man.

The following evidence is submitted to prove that the healing marvels of Christian Science belongs to the region of God's Kingdom. In not a single instance were material methods resorted to. In every case the healing was claimed to be the result of the conscious oneness of the healer in God. Usually the patient felt this spiritual presence accompanying the cure, and rejoiced in that he was made whole.

Of these instances following the writer has personal acquaintance. One was of a physician on the surgical consulting staff of Rush College, a member of its faculty, and a member of the American Medical Association until he became a Christian Scientist. He had tuberculosis, and the prognosis was that he could live only a few months. He had depended on alcohol and heroin, and absolute irresponsibility, insanity, and coming death were the result. After treatments by hypnotists his

physical and mental condition grew rapidly worse, until within a few weeks his reason was gone. After a week of irresponsibility, followed by two days of unconsciousness, a consultation of physicians pronounced him incurable and limited his life to a few days. The night before he was to be taken to an insane asylum a friend suggested Christian Science, and his wife consented in the same spirit of desperation in which any other useless thing would have been allowed. A practitioner came and remained three hours. He says: "At the end of the first hour I was quietly sleeping, and when I awoke in the morning it was with a clear mind and the absolute conviction, which has not changed since, that I was free and well. So far as I know, there is no instance in medical literature of the recovery of any one taking the amount of these drugs which I had been taking. The most remarkable feature of the cure was that there was no period of convalescence. The same afternoon I drove my automobile for two hours without weariness or excitement. Within ten days from the time I was pronounced incurable I crossed the Nevada desert, where unusual endurance and physical strength were necessary. I found from that day that my mental equipment was normal, memory improved, and soon fully restored, compound astigmatism healed, use of tobacco had fallen from me, and gradually a cavity involving the upper part of the left lung became filled with healthy lung tissue." Believing Christian Science to be a variety of suggestion or hypnotism, which he would incorporate in his medical practice, he studied *Science and Health*, and "many times I put it away with a feeling of impatience that the grain of truth which I felt must be there was buried by what seemed to me a mass of nonsense, yet I reflected that thousands of intelligent people had come to the conclusion that these things which to me were absurdities were really profound truths. I have not yet been able to disprove the statements, and so far it has stood all the tests to which I have subjected it. Of the whole list of diseases covered by the standard text-books, between thirty and forty per cent. are supposed to be incurable by the time that diagnosis is possible. According to Christian Science this whole list is wiped out; there is no malady known that has not been healed by this treatment." This gentleman is of a well-known family of professional educators, and his experience is typical of others.

Such an instance is enough to satisfy any honest man that Christian Science did for him what *materia medica* failed to do, though applied by experts of the highest standing who used all the remedies known to the world of science.

One better known to the writer than this physician was a school-teacher and a preacher who healed himself. He inherited tuberculosis, liver complaint, chronic bronchitis, and dyspepsia, and suffered from the secondary troubles of kidneys, neuralgia, and rheumatism. Physicians and their remedies were useless. By the study of the Bible in the light of *Science and Health* he realized the power of Truth over the human organism. The first result was a consciousness of the reality of the spiritual. Some of his troubles vanished almost at once and others went and came back, but gradually disappeared, not to return. He was freed from every physical trouble and even economic difficulties.

He was led into helping others, and most of his numerous patients were healed and all of them were benefited. One was a man who within a year had fifteen physicians, all of whom diagnosed his case as valvular heart disease, and said that there was no hope. My friend was called in, and the attending physician, after waiting two hours for death to come, went away saying he could do nothing, as the man could not possibly last till morning. My friend gave him Christian Science treatment and in a few days the man was about, and in a few weeks was normal.

The personal experience of the writer in being healed and in healing proved to his complete satisfaction the presence of the Principle who was available in time of need. An attack of acute indigestion was healed by a physician in about a week; a more severe attack two years later was relieved within half an hour by a student of Christian Science; about two years after, another attack was healed instantaneously when he himself applied treatment at the moment when life seemed to be leaving the body.

According to the growth in his conscious realization of the factors of the Kingdom of God he has healed others progressively when called in to minister to them. One was a case of tuberculosis said by the physician to be hopeless. The second, of bladder trouble, diagnosed by the attending physician, who said the patient had only a couple of hours to live. After treatment he was much better and out on the

streets in a few days. The other was a case of valvular heart disease. A specialist and two physicians said the patient was then dying, the death dew on his brow, and kept alive only by oxygen. Christian Science treatment was given, and the sufferer at once became decidedly better and slowly became well.

These are facts which cannot be disproved. They are confirmed in the experiences of hundreds of thousands. Why classify them with schools which merely heal the body when the physical healing is the sign of the inner spiritual health? Why speak of them as coincidences and happenings when the cure has synchronized with or followed the treatment, and had not done so with the medical treatment they had received? Why do those living in the carnal-mind region deny experiences from the spiritual of which they can know nothing?

The healing of Christian Science does not primarily aim at curing the disease or the patient by addressing treatment to either. The healer treats himself so that rising into God he takes with him those who organically are one with him, members one of another, to receive that which he realizes. He becomes conscious by the witness of the Spirit in him that he has drawn power from the same region which supplied the Old Testament prophets and seers, from which the Master drew His life, and which, he has demonstrated, is to-day available. This healing surely is an act of religion. Any one can use it who has the mind to, if he can get the Mind of Christ to heal.

That is the difficulty and the delimiting condition of successful healing. There must be a conviction of the truths of Being as contained in the divine consciousness deeper than that of the beliefs of the carnal-mind region in order to overcome the apathy and inertia and false beliefs which prevent the manifestation of the things of the Kingdom. The aim of religion is to clear away the incrustations, so that, like the cut diamond, there may be the beautiful reflection of the above region. The opposition of errors, cosmic, social, and personal, which cause disease, may be overcome by realizing that the public opinion of God and the universe in favor of holiness, health, is much more powerful.

It is not surprising that from the point of advanced scientists it is conceded that God ought to avail to cure sickness as well as sin. A prominent biologist writes, "As

soon as we realize that the aim of medicine is not to destroy the disease, but rather to stimulate the resisting forces of the body, the whole logic of therapeutics assumes a new aspect." Logically, as there is no life or power in matter as matter, and all power is of God, his position leads to Theotherapy.

Why not give reasonable expectation of recovery to the thousands of invalids who could heal themselves so far as their spiritual ability is concerned, if it were not for the fact that they have been educated to believe that the power and love of the Father end as soon as the physician seems to be needed? Why not see the folly of erecting hospitals and endowing homes for the sick and suffering, while doing so little to destroy the causes creating their necessity? Would not our Government have been ridiculed if it had erected hospitals in Manila, Panama, and Havana, and had not used sanitary engineering and preventive medicine to destroy the causes of disease? The Church's touch has about as much efficacy as the King's touch when a hundred thousand touched Charles the Second, and never before did so many die of scrofula.

The touch of the Christ is to-day doing more healing than it did through Jesus.

Science has shown us the psycho-physiological fact of the externalizing of mental conditions upon the body. Why should not the Church inaugurate a special campaign for clean thinking of the Truth which shall etch health upon the body and destroy the causes of disease at their source? Unclean minds externalize filth conditions which produce yellow fever, cholera, malaria, leprosy, bubonic plague, and other diseases. A noble army of martyrs and heroes whose minds were clean knew that these plagues were not sent by God. They externalized their health thoughts in standards and laws, and applied them to the filth conditions and upon the ascertained carriers of disease such as flies, gnats, mosquitoes, rats, and fleas, and the pestilence vanished. In the Philippines they abolished small-pox, and reduced the number of lepers from five thousand to two thousand. The hook-worm disease, destroying two-thirds of the natural efficiency of man, was easily overcome. By a knowledge of the realities of Being, Truth has worked to destroy disease through such men as Jenner, Pasteur, Ross, Lazaer, Reed, Carrol, Gorgas, and Ashford, and other devoted men and women.

The higher levels gained through them must be maintained or else there will be a relapse to unclean carnal minds and the externalizing again of conditions of disease. No cure is infallible unless it removes the causes which make it possible. Christian Science the world over has been successfully applying its cure-all and showing how to heal the whole man so that sickness may be eradicated and prevented. On a lower sphere, preventive measures are holding back pestilence. The Church, pledged to a world campaign against sin, sickness, and death, and possessing the most effective prophylactic, seems stupid before its great privilege and opportunity. It seems to have a kind of hook-worm disease destroying its efficiency, or the sleeping-sickness interfering with a wide-awake ministry at points of need. It is not necessary to revert to the seventeenth century, with the plague destroying, in six months, in Naples alone, three hundred and eighty thousand lives, or to Europe in the fourteenth century, within three years, twenty-five million, and in China thirteen million. To-day the Church has its opportunity to begin a specific work against death, the last enemy to be destroyed, and to inaugurate the conditions for a new heaven and a new earth wherein dwelleth righteousness, and in which the inhabitant shall never say, "I am sick." Shall the Church which must be about the Father's business, composed of personal followers of Him who said, "Suffer the little children to come unto me," be indifferent to the alleged fact that three million babies die, within a year of their birth, from diseases which can be prevented? One man has reduced the mortality of children in New York City by furnishing milk that is pure. Though a member of the Jewish Church, he has the Spirit of the Christ, and acts according to the science of Christ's Christianity.

Why have not the churches done more to save life? The wonderful healing by Christian Science has demonstrated the facts of the presence of the Kingdom as universal and its contents of God-consciousness as available to-day as ever, and that real man is only spiritual and as the likeness of God reflects Him to destroy everything unlike Him. Therefore the Church, having this cure-all and being an organ of Christianity, ought to obey the Master, whose last words were, "Go ye into all the world and preach the gospel to every creature, and these signs will follow them that believe . . . they shall lay hands on the sick and they shall re-

cover." As then, so to-day, "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Healing is one of the signs following the obedience of Christian Scientists.

That the Church may adopt this healing the following propositions are submitted. A sickless humanity presupposes a sinless humanity. The children of God, realizing their divine birthright, are free from disease. They cannot sin because they are born of God. When humanity ceases to think un-Godlike thoughts it will realize its sinlessness and consequent sickness. The Kingdom of God is now here and those really in it cannot be sick because there is no inharmony in the God-consciousness. All sickness has its source in the carnal mind region. This is enmity against God. The Church is commissioned to destroy it. A Christian is a kind of first fruits of the new humanity, a sample of the fruitage of Christianity of which health is one. A transformed life is secured only by the renewing of the mind to gain the Mind that was in Christ Jesus. The method Jesus used was entirely Theotherapeutic. His command to His disciples to heal was of the same obligation as to preach. The test of a disciple was doing His works. Healing was one of the signs which indicated the Christian. It was one of the effects of regeneration of the heart externalized upon the body. It was needed in the days of Jesus as a sign of God's presence. Much more is it needed in this material age to indicate the presence of God as Spirit and all His works, including man, as spiritual. This healing is sacramental as an outward visible sign of an inward spiritual grace and Life from above.

These are simply expressions of some of the contents of the Science of Christianity which are involved in healing the sick. Humanity must follow the example of its type, the Christ. If the Church would realize that it is the Body of which Christ is the Head, it would adopt His commands, which are to-day manifested as practical measures by Christian Science for the understanding that God is All-in-all and would usher in the glad era of a sickless humanity. As one has said, "The Church in its cosmic relations must know the universal Mind, feel the infinite Love, and obey the absolute Good, and so individually enter into partnership with all souls into the divine Beauty, Truth, and Life, and rest in the perfect Reality."

J. WINTHROP HEGEMAN.